

# THE New Thought Journal.

A quarterly devoted to Practical Idealism, and  
Self-Development through Self-Knowledge

*Conducted by A. Osborne Eaves.*

Est. 1903.]

[The oldest English New Thought Magazine.

Published by the Talisman Publishing Co., Harrogate, Eng., A. Osborne Eaves, Sole  
Proprietor.

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New Series, 74.

JULY, 1917.

5s. per annum.

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## *Stray Thoughts.*

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There is an impression that New Thought in this country is a passing phase. The evidence to the contrary is strong; the demand for books dealing with it becomes greater year by year, and it is not generally known that for some time there has been a New Thought Church in London. It is called the New Life Centre, and the address is the Old Bond Street Galleries, 6, Old Bond Street, so that readers in the city can attend some of the services. The London dailies usually give the name of the speaker in Saturday's issue, in the column dealing with services at different places of worship. The numerous Christian Science churches in London show how that movement has grown, and in the same way readers may look for the spread of its sister philosophy, both in the hub of the universe and in the provinces.

American magazines and books are erratic in reaching us just now, so instead of excerpts I will give this time one of the late Elbert Hubbard's tabloid lessons, which appeared in an English magazine. It is entitled "Nature's Supreme Desire," and runs thus:—

"Man is a product of nature. Nature is the great ocean of intelligence in which we are bathed. It is the Spirit of Life that is everywhere manifest—in animals, birds, bees, butterflies, trees, plants, flowers, and even in the rocks.

We are strong only as we lay hold on the forces of nature, and move with them. Happiness, health, efficiency, and long life are possible only to the individual who obeys the laws of nature. All our difficulties, heartaches, tears and fears and diseases come from violation of nature's rules.



If a man is sent to gaol, it is because he has broken the laws of the land. If he is sent to the hospital, it is because he has violated the laws of nature. In case of being sent to gaol, the man is disgraced, and his one wish is to have society forget. In case he is sent to the hospital, he acquires a topic of conversation, and often is boastful.

To violate the laws of nature marks man as criminal just as much as if he violated the laws of society. And the world is rapidly coming to this view. As man evolves out of savagery the manifestations of nature alarm him and fill his soul with fear. He gives personality to the elements, and talks of the God of thunder, of lightning, of the rain, the wind, the snow. And these things are appealed to in an endeavour to placate, cajole and propitiate. Here we get the basis of all superstition.

Later, instead of praying for rain, we build irrigating ditches, and lo! the prayers of labour are answered. And the desert blossoms like the rose, and the waste places are made green.

From fearing the lightnings and trembling in dread and awe, we harness the electric current, and, in fact, produce it at will.

So we get the proposition: First we fear nature; next, in degree, we understand nature; then we manipulate nature and think for her; and finally we control nature.

The desire of nature is to produce a seeing eye and an understanding heart, and nature never yet betrayed the heart that loved her.

It is nature that plants in the mother-heart the love that is for ever loyal, that cares for the unborn babe, feeds it, watches over it, fights for it, protects it, teaches and loves it, not only in being, but into manhood. And nature is with us in old age, and sings us to sleep with a lullaby, as we dream again the dreams of childhood.

At times man has substituted his intellect for nature's promptings. Intellect is a bright blade, newly discovered, which so far man has not accustomed himself to. And so, instead of using intellect for his advancement, he has used it to his disadvantage, and has cut himself with the tool that was designed to serve him.

Nature rewards her votaries with every blessing. She penalises those who disregard her, flout her, and despise her, and for them misery and woe await. And these things are now being proclaimed from all pulpits, and all schools and colleges.

This general reverence of nature, now everywhere in evidence, is slowly but surely evolving a new race. It presages that nature's wish to be loved and understood will eventually be achieved.

What man's life will be when, as a people, we have studied the laws of nature and learned to obey them automatically and through habit, no man can possibly say. And when, at last, nature has produced a being that is a part of herself and yet seemingly stands outside of herself and understands her and loves her, the object of the universe, seemingly, will have been attained.

A complete understanding of nature would be Omnipotence. A man is a god in the chrysalis. And it doth not yet appear what we shall be."



EFFICIENCY.

Never was so much heard about Efficiency as to-day. Competition has been the only factor recognised by the civilized races. People will not put up with anything. When the public has been used to a certain standard it is going to demand it always. If a man won't do his best he is scrapped and ignored. Everybody wants *the best*, and this is the real reason why Efficiency is imperative in everyone to day. We are getting more and more particular, and the slothful, careless, slipshod worker will not be tolerated.

We may be doing well, but we can do better. That is the thought we must each of us give front place to. Our work, whatever it be, must be done perfectly, better than it has been done by anyone else. This is the secret of all improvement in human affairs. It won't come by talking about it, but by thinking in new ways, evolving better methods—originality, and training our fingers or brain, whichever we may be using, to be more deft, manipulative. There is always room at the top, and if others can get to the top you can.

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I can do better.

I can do better than this.

I can improve on this.

My best is still to be done.

I am doing my best, but I can improve even on that.

I co-ordinate all my powers and thus secure Efficiency.

I am Efficient in what I undertake.

I throw my whole heart and soul into whatever I do.

I love my work.

My work expresses myself.

I delight in making or doing everything perfectly.

My work is faultless.

I develop all my powers to become more Efficient.

No fault mars the beauty of my work.

I take a pride in whatever I do.

I will only have the best and give the best.

The best only is worthy of me.

All my work bears the high water mark.

GOOD AND OPTIMISM.

Let us try and actually believe what we sometimes read: "This is the best of all possible worlds." If this is really true what are so many of us grumbling about? Is the Creator less capable of conceiving the Good than the creature? Verily, it would seem to be so. Heaven was only invented to appease some grumpy crank who was dissatisfied with the earth. He infected first one and then another with his corrupt pessimism until at length whole schools arose and began to teach that the world was nothing but a "vale of tears," a "vale of woe," and man a "vile worm."

There is no room for such thoughts or thinking in New Thought, which is Optimism raised to its greatest heights. Let us affirm our faith in Good; let us believe that the Omnipotent was actuated by at least as high and pure motives as we men,



## A BOOK OF AFFIRMATIONS.

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All is Good !

All is Good because all is Love.

At the heart of Life reigns Good.

I identify myself with Good.

I believe in Good.

The Good comes to me for I work according to its laws.

There is room only for the Good in a universe of Love.

Good underlies everything in the universe.

Good is positive, is allied to the constructive forces of the world.

I ally myself with Optimism, which increases a hundredfold my inner forces, capabilities, talents and powers.

I succeed because I am Optimistic.

It is good to be alive !

I see ever clearer and clearer what " the joy of life " means.

There is no room for sorrow, failure, where Good is ; these things are the shadows men envelop themselves in.

### INTUITION.

One of the strangest facts about a human being is that he possesses a sense far keener than the five he uses in ordinary life, which is raised a hundred times above them, yet he knows nothing about it—does not know he possesses it in fact. Psychologists have dismissed it in a very airy manner, and not till the advent of M. Bergson has it come into its own, and its indispensability been admitted. Reason has supplanted everything, but Intuition is far beyond reason, which has its place.

There are many uses to which Intuition can be put ; two which will appeal to most people are to judge with absolute certainty the motives of anyone with whom we are connected, and being warned of personal danger, whatever be its source. Alchemists never entertained a doubt as to prolonging human life indefinitely, but " accidents " were a poser. To make man cognizant of subtler and more wonderful planes, and his own inner forces transcend these uses.

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I seek the Silence daily to open my inner eyes.

I remain passive and positive to my Intuition.

I strongly desire to vibrate with my Intuition.

I raise my consciousness to meet the down-pouring spirit of Intuition

I listen for the Voice of Silence within.

I still my outer mind that the realms of the inner may become known to me.

Intuition develops daily. I invite its approach.

The avenues to my mind are stilled ; silence and poise possess it.

I wait for the voice of Intuition to manifest itself.

I rise into the inner reaches of my being.

I am absorbed by the finer perceptions of my higher mind.

I and the Self are one, indivisible, immutable.

I identify myself with my spirit, not my body or mind.



### IDEALS.

It is superfluous to suggest to any Talisman reader he should have an Ideal; had he not he would scarcely be reading these lines now. The man without Divine Discontent is indeed in a parlous condition. Do not be afraid of your Ideals or Idealism; though you do not reach the point you set out for you will advance, and in course you will pass beyond what at one time would have been Ideals. Do not aim too high at first; do not strive for perfection at the beginning, but take a step which is a long way ahead. When you have reached it picture another Ideal which is much higher. In this way you will realise all your Ideals. What they should be must be left to yourself to determine according to your bent and temperament. Character should always come first, but it is possible to have several Ideals at the same time and work towards them all, keeping separate times for the Affirmations for each.

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I form Ideals and Ideals form me.

My Ideals of to-day are my circumstances of to-morrow.

I see myself surrounded by those things I desire and believe I am obtaining.

My Ideals come to me as I make myself a fitting receptacle for them.

The more real I can make my Ideals in my mental atmosphere the sooner they will objectify themselves.

The Ideal is only the real not yet brought down to the external plane.

As I live ideally in my thought-world so those Ideals group themselves about me in the physical world.

As I become my Ideal within so it is pictured in the without, for all external states are the result of internal states.

Effects must be similar to their causes; my subjective Ideals *must* reproduce themselves in the world of effects.

Ideals are more powerful than actual circumstances, because they work with the forces of Evolution.

### PERFECTION.

In that gem of wisdom from the Mahabharata, the Bhagavad Gita, recommended to all serious students who wish to enter the Path, we are told: "Among thousands of men scarce one striveth for Perfection; of the successful strivers scarce one knoweth Me in essence." This is as probably true to-day as it was when written in the dim past. Perfection is unthinkable as a quality; all man can possibly know is an ever becoming—a relative Perfection. It is necessary to seek Perfection, as it is the Ideal, to which it is so closely related. Man can always become greater than he is in actuality, remembering that this does not mean reality.



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When we reach what we deem Perfection we see that there is still something higher. By constantly seeking to ally ourselves with the Perfect, however, we raise our consciousness, increase our capacity in every direction, hence its value as an aspiration.

I aim at drawing nearer and nearer Perfection.

I strip myself of all non-essentials that I may contact Perfection.

I seek deliverance from all bonds in matter and open myself to spirit.

I seek Perfection in all I think or do.

I ally myself with the Perfect.

In my inmost Self I am Perfection, and ever raise my consciousness to that place of spirit.

I suffuse myself with the magic trinity of Wisdom, Love and Power that I may draw nearer to Perfection.

I still the lower mind that I may hear the voice of my Higher Self.

I seek liberation from all trammels of matter to become united with the perfect realm of consciousness.

I now go towards Peace, wherein I behold Perfection.

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### MISCELLANEOUS AFFIRMATIONS, APHORISMS, AND THOUGHT-AWAKENERS.

These (with several exceptions) are taken from the writings of leading authors of the New Knowledge, those who have come into a realization of that of which they write. From them Affirmations may be formed and adapted to the person using them. Some of the statements may appear to be extreme, but as there are a million energies in man and only a few of them are in active operation the meditating on new ideas may call forth some of these unsuspected centres.

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Everything comes to him who waits.

All things work together for good.

All the circumstances of my life are opportunities.

Everything that is has its place and its use in the world, and its time for serving humanity.

I am as old as I feel.

Who lives for himself is his own cancer, eating himself up miserably.

Learn to cultivate a sense of gratitude, and keep it uppermost.

Power flows from within to without, as all things grow from hidden centres to observable circumstances.



Smile on everything that enters your life, being determined to see in it the means to loftier attainments than would have been possible without it.

In any event and under any circumstances, death in the 20th century is either suicide, because at this date and age, death is fundamentally unscientific and unnecessary.

All that we are is the result of all we have thought.

We are all the result of our former lives.

A consciousness of striving to live to one's highest ideals is the wine of life, and a wine that leaves no bitter taste in the mouth.

There is no such thing as failure for any one who sets forth to his goal as a trapeze performer sets forth to attain his aim, and who keeps at his work with same persistency.

To control the mind by the mind is as easy as to control the laws of gravitation and the movements of the body, but both require steady unremitting daily *practice*.

Thoughts are things.

I am awake; I am alive to every glorious truth in this wonderful world; I am an immortal soul and there is nothing but light, joy, health and power for me.

If your work is distasteful love it into shape.

Everything comes when we are fully ready. The law never fails.

Give to the world the best you have, and the best shall come to you.

It has grown to be the habit of the unsuccessful to class all people who possess comforts and conveniences in one mass with the idle, the selfish and oftentimes dishonest rich.

Each of us is heir to the attributes of the Creator.

The destiny of every individual is hourly being created by himself, and that something that determines what he is to create at any particular time, is nothing more or less than his ideals.

The world and man are only in the process of creation.

Diamonds are found only in dark places of the earth; truths are found only in the depths of thought.

The key to every man is his thought.

Thinking is the talking of the soul with itself.

Think good thoughts and they will quickly become actualized in your outward life, in the form of good conditions.

To want the better and work for the better is to renew life, mind and thought.

Change yourself to correspond with the change you desire in your environment.

Place yourself on the strong side of every proposition.

Live for the new, the greater, the higher—move forward constantly into the light of the larger truth, and you will always be clean both in life and in thought.



## A BOOK OF AFFIRMATIONS.

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If you would be free from the petty and small, be stronger than any temptation, rise above the common level of ordinary existence—permit your mind and soul to be inspired by some wonderful and extraordinary ideal.

When you seem to have nothing to live for the reason is you are not looking for anything to live for.

Imagine the new, the true and the wholesome, no matter what your present condition may be.

The only way to gain emancipation from that which is not wanted is to grow into a fuller realization of that which is wanted.

If you wish to stay young you must train your entire nature to actually *feel* young; and that feeling must be deep, thorough, positive, persistent and constant.

Whate'er in nature is thine own,  
Floating in air or pent in stone,  
Shall rive the hills and swim the sea,  
And like thy shadow follow thee.

Man is superior to all law, both of heaven and earth, when he takes his liberty.

The power to attain all success lies within you.

Nerve us with incessant affirmatives. Don't bark against the bad, but chant of the beauties of the good.

Self-confidence, faith, love of truth, a high Ideal, self-reliance—affirm these until they are yours.

Work, and the world works with you;  
Loaf, and you loaf alone;  
This strenuous world's a continuous whirl,  
It offers no room for the drone.

Seek, and Success will follow;  
Wait, and it passes by;  
Be quick to grasp, then hold it fast,  
And trust for a better try.

All of the so-called matter in the universe is intelligence, or mind; it is not dead, it thinks.

Self, or selfishness, is the basis of individualism, and individualism is the one potent fact that stands head and shoulders above every other fact, except the Law of Attraction.

Wealth is in the man and not in his money.

Intellectual power in the individual comes from the concentration of the mind upon an idea until the truth or falsity of the idea becomes apparent.

Every thought that is born into the world is positive to the thoughts below it and calls upon them to rise to its plane.

It is a fixed fact that no person can search without finding, therefore it proves that all things desirable exist, and can be called into external manifestation simply by searching.

The more we contemplate the Ideal the more we lose sight of the world's old belie in sin, sickness, poverty, old age, and death, and the more we become liberated from these things.



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One can rise to any heaven he himself chooses; and when he chooses so to rise, all the high powers of the universe combine to help him heavenward.

If you will refuse persistently to see anything unpleasant in anything you will attract better conditions to you. This is as sure as the sun shines.

We are born to be neither slaves nor beggars, but to dominion and to plenty.

I will think only harmonious thoughts and thereby I make harmony.

What I must do is all that concerns me, not what the people think. The Ideal is to be made real in each and in all; nothing is too good to be true.

I know from experience that it is just a matter of choosing what we will have.

There is no more limit to the gratification of a right desire than there is to the air that one breathes.

Your place is to do what you can, and have faith and know that what you desire is *yours*. In due time it will appear—it shall be done.

I am in direct connection with the source of my supply. I reach out as the tree does into the infinite abundance, and draw with the compelling root of my desire all that I need.

On rising in the morning be as particular in plunging into your bath of joy as you are in taking your usual bath in water.

The way to grow faster is not by straining, but by deepening our aspiration.

Serene I fold my hands and wait,  
Nor care for wind, nor tide, nor sea;  
I rave no more 'gainst time and fate,  
For lo! my own shall come to me!

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## THE POWER OF WORDS.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindus, Japanese, Chinese, and nearly all nations, have their various ways of applying sacred words to the mollifications of their ills, and the invocation of the invisible powers to aid them both in their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrews' phylacteries and the Hindus' prayer wheels are suggestive prayers of the Christian.



People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with Divine requirements, but this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be "heard of men."

Jesus said: "My words are spirit." Spirit is that indescribable, invisible cause that produces effects. He who lives in the consciousness of the effects alone can know nothing about spirit, because he has not made himself acquainted with the realm in which it operates, but no one is barred from becoming one with spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about spirit, you will have to take up spiritual ways. You cannot go to the realm of spirit by travelling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography.

The mind moves upon ideas, and ideas are made visible in words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamo power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them.

Being exists under two phases: invisible and visible, abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative centres. All forms are built according to this law. From centre to circumference is the plan of procedure throughout the universe. The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never catches sight of the spirit moving upon every generating centre.

It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment's logical consideration will convince anyone that a cause so insignificant, as compared with the effect, could not produce without an anterior principle results so large and varied. The oft-repeated illustration of the acorn having folded within its heart the oak is not correct. The acorn is a generative centre through which intelligence manipulates substance, and produces that form called the oak. Thus the acorn of itself is powerless to produce anything, but as an avenue through which inferior forces become exterior, it is necessary. We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way—CHARLES FILLMORE.



## HOW TO REMAIN YOUNG.

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### LESSON II.

#### SCIENCE AND ITS LESSONS.

If Science has done anything at all it has been to bind more firmly the fetters which man has wound around himself. It was thought that the conflict between theological science would have resulted in a greater measure of truth coming to the top, and that man would come into his own. What has happened is that he has merely exchanged one set of ideas for another. Science has often lacked imagination; it has riveted its attention on the seen, and regarded it as the cause or the effect of another cause equally visible, forgetting that all causes have their genesis in the invisible, that when pushed back to the initial stage all physical things eventuate in *forces*. All forces come to fruition on the physical plane, and the nature of the force determines the character of the manifestation. We are merely exchanging our fetters. Science is only another word for knowledge, but a knowledge of things has nothing to do with a knowledge of Self. We have only to glance at the achievements of science—and we must admit they are little short of marvellous—and we see that the secrets they have wrested from nature relate to the material, because the desire has been set in that direction. Consciousness is a wide field, however, and when we turn to that aspect of it which is concerned with causes we enter a field which few tread. What we gather from our researches therein may seem at first sight to be valueless, but a little consideration shows their value. It is true that science draws ever nearer the source of things, but so long as she fixes her gaze on the outside must she miss the crucial point. And in the meantime the average man takes his cue from her, and is thus led astray. As all manifestations lie open for all men the choice is bewildering. Which shall I choose the ordinary man asks? What will yield me that which I want? he pauses to interrogate himself. And perchance he fails to answer his own question. He may not know just what he wants. He has been content to take whatever good things came his way, and he has not troubled to analyze his deeper feelings or sought to probe the springs of action. He would therefore be led to follow the crowd and accept what they did. One here and there in the crowd may be fired with the enthusiasm of Eternal Youth, and looking round for that which bears on it science seems to promise what he seeks. The more deeply he examines the more he becomes convinced that the dreams of the alchemists and philosophers of old were chimerical. Why he has only to recall the attitude of science to one of the great fundamentals of life—immortality. Thousands—nay, millions of years have elapsed, and yet twentieth century science can shed no light on the problem—it not only remains agnostic on the point, but denies that knowledge on the question is possible. The fact that every man has lived hundreds of lives on this and other planets is still looked at askance by savants (with certain notable exceptions). Fortunately to those who recall their past lives no bolstering up by science is necessary, and the number of those who pick up the threads of their forgotten existences is daily augmented.

Science is a piling of fact on fact, and as there are thousands



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of facts still to be added to the stock that man possesses the process may go on for centuries without in any way touching on vital processes or those laws which govern the problems of youth. The knowledge is there awaiting man's recognition of it, and to recognise or mentally apprehend it will need a type of mind specially prepared to grasp its significance. The mere act of bringing to bear the five senses on a new problem will not necessarily solve that problem. Some of the most inveterate bad spellers are to be found amongst the most omnivorous readers, "educated" persons in the usually accepted sense. Had some people ten senses instead of half the number they would not turn them to as good use as others possessing the customary number.

Science has cut a wide and deep trench in one direction, throwing up gems of many kinds. This trench has not been completed, though it already stretches further than eye can compass. It will continue to unearth other precious stones, but life is so inexhaustible that thousands of similar trenches may yet be dug. One such we are about to delve in—new ground will be broken, and our eyes and other senses must be turned to aid in extracting the gems we shall uncover, different from any we have perchance encountered in our search in other fields.

Taking up such an attitude we shall approach the new world of ideas, our views of science widened and modified. The first thing probably that will occur to us is that there is no limit to investigating any field of activity, and that whatever may be the last word of science it is only for the time being. We shall no longer be tied down as we have been its dicta, but accept what appeals to our reason and experience, and hold each opinion tentatively.

We must be determined to do our own thinking, and not to fear what the outcome will be, refusing to be patterned by authority, however respectable and mighty it may be. Tradition is a nemesis; only a strong mind escapes its tentacles here and there; Jeffries, whose words closed our last lesson, emphasised the ubiquity of tradition in a more trenchant mode than is usual. "Consider," he says, "is there anything slowly painted on the once mystic and now commonplace papyri of ancient, ancient, Egypt, held on the mummy's withered breast? In that elaborate ritual, in the procession of the symbols, in the winged circle, in the laborious sarcophagus? Nothing; absolutely nothing! Before the fierce heat of the human furnace, the papyri smoulder away as paper smoulders under a lens in the sun. Remember Ninevah, the cult of the fir-cone, the turbaned and beaded bulls of stone, the lion hunt, the painted chambers loaded with tile books, the lore of the arrow-headed writing. What is in Assyria? There are sand and failing rivers, and in Assyria's writings and utter nothing. The aged caves of India, who shall tell when they were sculptured? Far back when the sun was burning, burning in the sky as now in untold precedent time. Is there any meaning in those ancient caves? The indistinguishable noises not to be resolved, born of the human struggle, mocks in answer. In the strange characters of the Zend, in the Sanscrit, in the effortless creed of Confucius, in the Aztec coloured-string writings and rayed



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stones, in the uncertain marks left of the sunken Polynesian continent, hieroglyphs as useless as those of Memphis, nothing. Nothing! They have been tried, and were found an illusion. Think, then, to-day now looking from this apex of the pavement promontory outwards from our own land, to the utmost bounds of the farthest sail, is there any faith or culture at this hour which can stand in this fierce heat? From the various forms of Semitic, Aryan, or Turanian creed now existing, from the printing-press to the palm-leaf volume, on to those who call on the jewel in the lotus, can aught be gathered which can face this, the Reality? The indistinguishable noise, non-resolvable, roars a loud contempt. Turn, then, to the calm reasoning of Aristotle; is there anything in that? Can the half-divine thought of Plato, rising in storeys of sequential ideas, following each other to the conclusion, endure here? No! All the philosophers in Diogenes Laertius fade away; the theories of mediaeval days; the organon of experiment; down to this hour—they are useless alike. The science of this hour, drawn from the printing-press in an endless web of paper, is powerless here; the indistinguishable noise echoed from the smoke-shadowed walls despises the whole. A thousand footsteps, a thousand hoofs, a thousand wheels, roll over and utterly condemn them in complete annihilation.

"Mere illusions of heart and mind, they are tested and thrust aside by the irresistible push of a million converging feet, all learning and lore of so many ages must be erased from it (the mind) as an encumbrance. It is not from past or present knowledge, science or faith that it (something that has to be found that will satisfy humanity's aspirations for happiness) is to be drawn. Erase these altogether and they are erased under the fierce heat of the focus before me. Begin wholly afresh. Go straight to the sun, the immense forces of the universe; go to the Entity unknown; go higher than a god; deeper than prayer; and open a new day!"

Again: "An enumeration of the useless would almost be an enumeration of everything hitherto pursued. For instance, go back as far as possible, the study and labour expended upon Egyptian inscriptions and papyri, which contain nothing but doubtful, because laudatory history, invocations to idols, and similar matters; all these labours are in vain. Take a broom and sweep the papyri into that dust. Set a battery to beat down the pyramids, and a mind-battery to destroy the deadening influence of tradition. There is a mass of knowledge so called at the present day equally useless, and nothing but an encumbrance."

One may not be prepared to go so far as Jeffries in his diatribe against tradition, but it almost seems as though he had not over-stated his case when one looks round and sees the mischief, the irreparable evil, the hideous nightmares, wrought in human life through this bugbear. Apart from the line taken by our author we have only to bring it down into the daily life of the ordinary people, or, for the matter of that, the life of every class. Tradition has laid down certain rules as to woman's position. The strictures of the world have assigned to her a rôle which has kept her in bondage until this day. Tradition has given the power of selecting a fitting



## HOW TO REMAIN YOUNG.

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mate for a son or daughter into the hands of parents, and many have been the wrecks following a policy so utterly unnatural and unfair. "Thou shalt do this and refrain from doing that" has been repeated down the ages in every clime; whatever one's forefathers did that the sons and daughters must do. Tradition has been the perpetual drag on progress, the spoke in the wheel which has ever prevented its turning, or doing so with great difficulty.

Above all, it has run counter to the principles of life, and life is ever welling up seeking expression; tradition is ever standing in the path of expression; life must conform to it or not express itself; so we get it in a maimed and cramped form, often an abortion. This aspect we shall return to later. Let us try for the moment, however, to see the use of tradition, as it must have some. In the first place, it is the outcome of experience, the experience not of one man, but of all men. If a mistake has been made it is not knowingly repeated. If it were found that a certain course pressed hardly on a section of the people it was altered, often after much bloodshed or cruelty and injustice. All the time the best has been sought, but in a mistaken way. It may have favoured the few at the expense of the many. Certain principles have sometimes emerged, and these have been of value for generations which followed. Great minds, geniuses along some or several lines, have arisen and evolved schemes which have been of vast improvement to the well-being of the race concerned. The fault is that it has not been recognised that what may be most suited for one age is entirely unsuited to another. There must, it will be argued, be some value to the race in the history of the past: mankind must have gained by the mistakes of its pioneers. True, but let it ever be remembered that life being a perpetual unfolding the present moment always has a supreme message for humanity; the new is the creation of the better, the making manifest of the more perfect, for mankind would have had little use for the perfect thousands of years ago, any more than a savage could utilize to the best the civilization of the twentieth century.

Never has there been a period in history when the voice of tradition was less listened to than to day, when we are told that nothing will be as the same again. Unprecedented changes are taking place, and indubitably the New Age is upon us. This is patent to the reader, and this fact should help him to accept the views which will be presented to him in connection with the question of age.

Man cannot age because man is not his body. He has been told that it is for so many centuries that he has come to believe it, and what a man believes, even though it be untrue, manifests in his life. He has accepted the race-lie so wholeheartedly that the falsehood has now acquired the sanctity of truth. But, says the reader, we have the evidence in nature, all around us, and none more so than amongst men and women. It is true that the body may be made to age, but this a purely artificial as well as unnatural process. Look round you and note the overworked wife, the household drudge with a large family.

*To be continued.*



A change of scene, then, is a powerful factor in the regaining of vitality, and people little suspect why a "change of air" is often almost the only "treatment" given by medical men to their patients. If you are so circumstanced and you can have a complete change so much the better. A holiday is really a necessity to the man who would grow. Sometimes this is the only desideratum necessary to bring back waning vitality. Difference of air, food, surroundings, new faces and acquaintances, the leaving behind of the daily routine, are sufficient to bring about renewed energy.

A holiday is not an expense but an investment, the one thing wanting to lay the basis of the new vitality. The art of forgetting is quite as important as that of remembering, and when one can cast aside one's old notions, opinions, predilections, forget oneself, leave off the habits of years and begin the rebuilding of the mind the changes sometimes wrought are just as wonderful as those which befall the crab who creeps away into a hole to get his new shell. You must cast aside all prejudices, all preconceived ideas of what is or is not feasible or possible. You must come into the new physical environment with a new mental environment, or, at least, prepared to make it new. Remember newness of ideas is newness of life.

Regard yourself as a new being no matter what your age or physical condition; cultivate the idea that you have come to the place with the fixed determination of re-making yourself. Never mind if it is only a week-end, while that week-end exists you are master of your own kingdom. You are supreme in your own world, only see that it is yours, not someone else's. Remember that you have 24 hours in each day, and that during that period you are at liberty to think just what you like, therefore never let a single negative or detrimental idea cross the threshold of the mind. Bear in mind the process is primarily mental. You are not asked or expected to run a mile or two in a morning or take violent exercises. You have got to "change your mind," to stock it afresh with ideas of vitality and energy, hope, determination. There is no room for anything else. Associate, if possible, with young and healthy people only. Keep away from convalescent homes and the people who delight to retail their pet ailments. Shun those folks like the plague. Young people usually have not had time to contract the sickness habit; they have something better to think about. They are not interested in politics, which usually leads to recriminations and bitterness, nor do they care a jot for personalities. If you are young you will be at home with the young; if not you soon will be as you throw off the cast-iron casing you have allowed to grow round you in the past; forget your dignity, and enter heart and soul into the gay and hearty side of life.

To justify such a procedure an affirmation will be helpful. You can adopt this or any other that may appear to be more appropriate: "I am filling my whole being with energy and vitality. I feel it pulsing through every atom of my body." ("The Power and Book of Affirmations," 2s. 8d., will be of immense aid here.)

Try to *feel* this as you say it. Repeat it several times, and practise the affirmation several times a day. So long as it



does not become a meaningless collection of phrases its repetition will strengthen the conviction that vitality will be increased.

The affirmations can be practised when the breathing exercises are taken, especially when inhaling. There is no need to strain any organ in the process. The improvement that will begin to manifest will show that it is the mind which is the prime factor in the process. The effect of outer ones is by no means under-estimated, as can be seen, and sunshine, communion with Nature, listening to good music, will all aid, but the dominating principle must be the mental for us, and for very evident reasons. All bodily conditions are referable to the mind, which is the cause of the body. The existence of matter has never yet been proved; that of mind is self-evident. The body is only a projection or objectivization of the mind, adopted in order to express and contact physical life. It takes some people thirty or forty years to realize it after reading the statement; some it takes a lifetime. A few grasp the meaning of it the first time they hear of it, and in such cases the accession of vitality is rapid. What we are is the sum total of the sub-conscious, and as we succeed in changing the contents of this mental receptacle so the results shows forth in the body and the life. We fully understand that we must walk before we run, so we recognise the need for filling of the sub-conscious with thoughts of vigour, vitality, life, hope, aspiration and unconquerable doggedness to achieve our purpose. As we are the result of all we have thought we can only *grow* into the new life, that life which is made up of renewed vitality, of a perpetual storehouse of the vital force. It is purely a personal matter. No one can do it for us, and results depend entirely upon ourselves. If we believe in being handicapped by Nature, by our birth, our parentage, our bringing up or our environment we are placing so many barriers in the way of our attaining the purpose we aim at achieving. We know it takes considerable effort to believe this, yet it must be done if we are to conquer. The minds of the energy-depleted class are sometimes slow to respond, and greater pertinacity will be needful. Never mind if results are not evident immediately, it is only a question of time in any case. The point to be remembered is that no efforts can ever be wasted. The negative aspect should never be dwelt on; that is to say, one should not allow such thoughts as: "I wonder if I can get rid of this weakness?" or "I wish I could throw off this evil." These and similar thoughts are tacit admissions that something is wrong, and the mind is apt to fight or antagonise the habit, which means the rising up of force, and every ounce of it is precious at such a time, when seeking to make the transition to positive and constructive thinking. The rising of the tide of optimism is often powerful enough to wash out, so to speak, the contents of the old mind, the real offender.

Concentration is simply indispensable in this practice. Generally there is little trouble in concentration upon a subject about which we are in earnest, we are only indifferent about those things that we evince no interest in, that are not personal, or do not concern us. The cold phlegmatic nature is not easily set on fire, but nevertheless it frequently has the ability



to concentrate on a topic that has no immediate bearing on themselves, therefore results can be obtained equally with those of a more sanguine temperament. The latter are the more fervent, but frequently allow their ardour to evaporate before the crucial point has been passed. The man or woman who dislikes energy or vitality must not be content to get it to-day and forget all about it to-morrow. The habit of ten or twenty years—often double or even more—can not be rooted out of one's nature in a few months. Tendencies return again and again. Both mind and body are automatic to an extraordinary degree, and not easily dispossessed of this attribute.

Once secured vitality must be retained. The idea must be cultivated that what has been done once can be done again; it must not be a flash in the pan, a mere spasmodic outburst, a firework display that ends in nothing. Man's most precious heritage—health—has been sought in the wrong direction and too lightly valued. Being thoroughly normal or natural it has yet come to be regarded as the coveted possession of the few. This conception with many others must pass away if we are to see superabundant vitality amongst our people. There is no corner or trust in vitality. Notions of favouritism should be dismissed, as well as any other mental or physical obstacles.

A few moments a day to affirm the retention and addition of energy are sufficient to wear out or obliterate the old thoughts and tendencies. Year in and year out let the thought of vitality and energy ever be present, not hoping that they *will* become marked in you, for that implies futurity, and hence postponement, but that you *are* vital and viril *now*. To boldly claim possession, or, better still, to identify yourself with these two forces is a short cut to the goal. It is wise to have alternatives, for what appeals to one rather does not interest another, and where one method does not seem to yield satisfactory results others may be substituted.

Energy and vitality are of the very essence free and spontaneous as the ocean, whereas a human being is all contractions, moulds, set shapes and rigid, which pass for stability, necessary to a certain extent, but liable to confine and obstruct the life-force, as worked out in detail elsewhere. The suppleness of a baby, the elasticity of youth, offer channels for the inpouring of the vital stream from which the adult is barred. Why are young animals and children so restless? Why do both ever seek movement? Because the life in them impels them to some form of expression. Sedateness and decorum only come with the passing of the years, when it is supposed to be "bad form" to exhibit the exuberance of youth. Sober-mindedness is a visible sign of self-control, the possession of which is the hall-mark of real adulthood and respectability. We have lost the very salt of existence with the putting away of this joyousness which proclaims in clarion notes the keynote of life—expression.

Possibly the reader may consider that while movement and spontaneity are perfectly natural to the child they have nothing in common with manhood, which has to tackle the real problems of life. It may be further urged that life is intended to bring responsibilities with it which are not compatible with the spirit of youth. Responsibility must be



accepted when one grows up, but that does not mean one need say farewell to the happy disposition of the child.

It is not sought to invest this treatise with too many considerations, but it can be seen that to move a machine as a whole one wheel must communicate motion to another, which in its turn will do the same with a third, and so on until a score or hundred wheels are set into operation, and the whole machine performs its task. By presenting several lines of action the reader may make his choice, or a new line of thought may be suggested that can be elaborated to suit one's idiosyncracies. The subject in all its bearings is vast, but it is not essential to cover the whole of the ground, seeing that other lesson-booklets have already done so.

We have already given an affirmation that will be found an invaluable adjunct, and others will be found in the booklet referred to above. One reason why they figure so largely in the New Thought is that they are a species of auto-suggestion, and this in itself cannot be too highly valued. Where the old consciousness is to be ousted or considerably modified and changed the expression of an idea needs words in which to clothe it. This suggestion must be impressed repeatedly on the consciousness until it sinks in and becomes an integral part of it.

To deepen the impression one should desire strongly that these affirmations shall sink into the very fabric of one's being. If done in a perfunctory manner no results worth speaking about will be observed, and here we have the primary cause of a want of success among a minority of readers. Thought is a most potent force, but it must be directed with understanding and accompanied with deep feeling. The emotions have their places, and in certain processes are indispensable.

You must try and feel that the desire is intense, and that it is entering into the very centre of your being. On the degree of success of this experiment will depend the amount of vitality you can absorb or utilize. Note the word "utilize." A man might have the most tempting viands placed in front of him and yet be unable to eat a morsel. Or he might partake of the choicest and most nutritious food and not assimilate a quarter of it. If you can picture for the moment the body a mass of jumbled and tangled nerves along which the vital force is seeking to flow, but cannot so because the same wires and nerves cross each other or end in knots every now and then, you get some notion of the work to be done.

Things are so much at sixes and sevens, as we say, that the straightening out process is a somewhat complicated business. Many writers have affirmed that man has two minds, as they could only reconcile the phenomena they met with such a hypothesis, and although no psychology to-day would admit the contention for a moment, yet for practical purposes the idea is useful. Many pages might be given to citing cases where remarkable cures had been effected through the theory of a subjective or inner mind, which was impressed by the objective mind, but we must not linger on this topic at present. It is sufficient for the reader to comprehend the main fact: that the mind is a receptacle of innumerable forces, centres, and powers, like the parts in an intricate machine,



\* \* \* New subscribers are informed that there is no omission of pages, as might be supposed through each article or lesson commencing in the middle of a sentence at the top of a page, but that the custom often observed in the issuing of parts of a publication is followed for greater convenience. The preceding issue will make this quite clear.

It should be noted, too, as stated on title page, that this magazine is a quarterly, not monthly.

## *Prosperity, Opulence and Abundance.*

(BY HARRY GAZE.)

Man has within him the inherited power to obtain an assured prosperity. Throughout the universe life reveals the law of abundance, opulence and illimitable supply. The narrow, cramped, poverty-stricken lives that so many live are entirely out of harmony with the fundamental principles of nature.

The expression of wealth is not an extraordinary condition to acquire but a free, full, natural manifestation of the real powers within us. Nature proclaims her abundance on every hand. Her riches are everywhere for us to witness. So lavish are her wonderful gifts we can only marvel at the illimitable outpouring of life, energy, colour and beauty. Land, ocean, air and sky are all eloquent with nature's wealth of supply.

Many overlook these supreme facts and functions from a false consciousness of being. Poverty, or lack, is made to enter into the basic premises upon which life's probable course is reasoned out, and this position enters into all the inferences from the assumption made. The starting point is wrong and what is at first apparently a snowball of error runs down the hill of life until it becomes an avalanche of restricting and depressing suggestion.

The power to succeed and prosper is within every normal mind. We are conceived to win, and born for victory. In the Real Self, we are spiritually equipped for highest success; our minds are adapted to win triumph after triumph, and even biologically, our life history from the earliest romance of germinal unity reveals our innate tendency to succeed.

Ignorance or apathy may hold us back from our rightful inheritance of abundance. What most of us need is a powerful awakening to the God-like possibilities within us. These powers are dormant because not recognised, realised and utilised.

We can be truly rich if we awaken to our opportunities and make positive use of them. Through political methods, the invisible wealth can be converted into visible and available supply.

There is a universal law of attraction. We may mentally relate ourselves to wealth so that we are veritable magnets to attract prosperity. The consciousness of abundant supply with the mental attitude of courage and faith, will surely relate to us the abundance we desire.

Unconsciously, many make themselves magnets to attract poverty by a corresponding mental attitude. While they believe they are seeking and desiring prosperity, they are subconsciously



repelling it. Many stubbornly refuse to think thoughts of opulence, abundance and prosperity, until they have outwardly achieved these conditions.

This is thought to be a consistent and practical attitude as the mind is made to conform with the outer conditions. The mind, however, must act to change to better conditions. The order in all achievement is to make the plan or pattern first. Though your pockets are empty you must visualize them full. Though the bank account is low, the thought of prosperity must continue to inspire your mind. Of course, this does not mean that you must psychologize yourself into believing your purse is full of gold when it is actually empty. If thought and visualization of prosperity are followed by consistent activity the ideal will be realised. The confident thought will lead to inspired intelligent action.

Many people have dared to fully or effectually visualize themselves as prosperous. Often without the slightest reason, some have a settled conviction that they will never have more than a pittance. They feel that the idea of fortune or real prosperity is so unlikely that it would be folly to entertain it. Indeed some are afraid to build their hopes high because they dread what they feel will be the inevitable reaction.

The true thought of prosperity is built upon the idea of a more perfect service to mankind. The highest type of man does not merely want what would generally be called success or prosperity. He wants the joy of success with honour, and his prosperity is the logical outcome of satisfying and creative work. Each dollar thus earned is merely a dollar. It is a symbol of service tendered and a success well earned.

It must be acknowledged, however, that many are rendering honest service without securing the equivalent in remuneration, and that the simple thought of opulence may place them in harmony with their rightful rewards.

There are countless individual applications of the law of abundance, many of which will be intuitively perceived when the principles underlying success are understood. Some people lack a proper sense of economy, but there are many others who can remain in limited circumstances because of a false sense of economy. Some people need to give or spend with a greater liberality in order to bring the divine circulation of abundance. A mean, stingy attitude cuts one off from the main arteries whence supply flows from the Infinite Source. True generosity is not mere expenditure. Often it is wise investments.

Again, one may remain poor by depriving himself of certain things which are wrongly termed luxuries. Many people by penurious attitudes in regard to money little realize how extravagant they may be in the expenditure of their precious thought forces that, rightly used, would mean health and happiness as well as success.

We all know people who have longed all their lives to possess a certain thing that they have the actual means to purchase, but are restrained by the thought that it would be extravagant to possess it. In such cases each repetition of the self-denial is a powerful suggestion of poverty. It would be true economy to possess the much-desired thing, as buying it is evidence of prosperous thought which will far more than offset the amount expended.

There is a way of spending which makes the spender poor, and a way of spending that makes the spender rich. It is essentially a matter of mental attitude.